



A Confutation
Of the tenne
*great plagues, Prognosticated by I O H N D O L E T A
 from the Country of Calabria,
 to happen in the yeare
 of our Lorde,
 1587.*



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The Epistle to the Reader.

NO manuaile (friendly Reader) though pre-
dictiones Astrologicall are at these times &
seasons, so little esteemed or nothing regard-
ed, cōsidering that the impudencie of most
writers herein is such, that to gaine them a credite,
or get them a name by writing, they force not what
they put in print, as appeared by the publication of a
worke, a few yeares last past, concerning this matter
and is at this present especially to bee seene, by the
late iest of Doleta, sent from Calabria: so farre
from any grounds Astrologicall, as the same see-
meth merely propheticall, and therefore doubt not
but that the Author will proue himselfe Ex nu-
mero Prophetarum Achab: whose follies and
fantasies, if I happily disprone (as the fruits of an i-
maginary head & idle braine) I trust you will some-
what beare with me therin, for that comming late-
ly Ex Anglia, and holding of S: George, I could
not but encounter with the Dragon of Calabria,
hoping that the onely mightie will give the victorie
to the veritie.

Thine to vse, T. R.

A Confutation of the tenne great
Plagues and Calamities prognosticated by
JOHN DOLETA, from the
Country of Calabria.



¶ As much as this matter toucheth the end and consummation of the world shoxly to happen hath beene not long since amply handled, & sufficiently debated: & of other thoroughly answered and confuted: I thinke it needesse to spende any tyme upon Dolera, concerning the same, and so much the rather for that he neither sheweth reason of his owne, or authozitie of others, for yrraientace therof, but barely saith (if you please to credit him) that y best Astronomers of Alexandria, Spaine, Italy, & Grecia, are of the same minde and opinion with him vsing the writers of the saide places like Mummers in a maske rather to make a shew, then to speake a worde, in that hee neither namech the said Authours who they are, nor quoteth their testimony what it is: but they that are hitherto knowne to haue written thereof, utterly disagree & discene from Dolera, in the determination of the said fatall or Climactericall yeare, they accompting the same to bee in 1588. but hee in 1587. and neither of them with

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an ye great reason for the maintaining there-
of, for when their reasons are at the best, they
are but Sortilegious, Arithmeticall, and Pi-
thagoricall: rather then Naturall, Philosophi-
call, or Astronomicall, depending Ex septenario
& nonenario numero, & ex numerorum paritate
& imparitate, wherein some of the soulder sorte,
haue reposed such confidence, that they thought
it very materiall (having occasion to use Phi-
sicke) rather to take fwe pilles then fourre, sea-
uen chen syze, and chinke that the fourre-leaved
grasse, ratione numerorum, shoulde be good for
the quartaine ague, or as a three-leaved grasse
for a tertian, & sic de ceteris: which opinions for
that they are most childishe and ridiculous in
the iudgement of the learned, I neede no lon-
ger refutation thereof, but will proceede to the
answering of Doleta his fatall predictions, as
touching the ten great plagues, or calamities
like to happen (as he saith) in the saide peare,
foreshowen by a Starre (as hee saith) seene in
Calabria: whiche howe true it was, the man
and matter will sufficently declare. For ad-
mitting it to bee the fourth Starre by him
seen, then must it of necessite follow, that ei-
ther there were three other therewith, or seene
before the same, which doubles were of such
small lyte & bignes, as they coulde not bicher-
to bee discerned of any except of Doleta who
happely an

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happely saue further into a millstone then another man, else was it the fourth of the nine sortes of Comets (if so bee there were any) remembred of the learned in their works whose names are these following, *Vera Cenaculum Partica, Miles, Dominus Ascena, Maturina, Argentum, Rosea & Nigra*, the fourth whereof being *Miles* (construing his meaning to the best) coulde not bee of much lesse biggenes then the Moone, as Guido alleadging Ptholomy, thus wryteth thereof, *Cometa illa, que dicitur Miles, est de natura veneris, & est magna, admodum Luna, & habet radium longum & crines similiter, &c.* And therefore of sufficient light and biggenes to be seene of other men as well as of Dolera, and to other Countries as well as to Calabria, had there any such appearance been. And before the prediction thereof, it had beeene first requisite he shoulde haue mentioned when it first began to appeare, in what Asterisme and constelation was his apparent and true place, with what signe and degree it made his revolution, what his Altitude Meridian, his right Ascension, what Parallax it hadde, what Circle it described, what distaunce it had from the earth, the bignes of his Diameter, the content of the Solide, the length of the Taile, whiche waye it was extended: and lastly how long it was seen, and when it went out, which if he had done (as

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other learned men haue heretofore vpon hysight
of a Comet) the would I haue said that he had,
proceeded orderly and like a scholler, and haue
bene ready to haue giuen the better credite to
the rest.

But to the first where he saith, In the yere
87. vwhen the Moone shalbe in a watry signe,
that the worlde is like to be in daunger &c.
And the Sun shalbe couered with a Dragon,
from ffe a clocke in the morning, till nine,
and will appeare like fire, therefore it is not
good for any to beholde the same, least vn-
happely he may lose his sight.

The Moone to be in a watry signe is no-
thinge maruelous, sith that in eche Lunation,
which is the space of twenty eight-dates, shee
thrice passeth thorough watry signes, making
in the same no Deluge, nor working no suchef-
fect, when as the rest of the Planets were pla-
ced in the like signes with her, a thing hapning
not long since, considering that the watry Tri-
gon or triplicitie is woxne, his force decayed, &
ready to make an end, and beginneth to yeelde-
over to the stery triplicitie, at hand to enter &c.
And to the rest, that the Sunne shalbe couered
with a Dragon, if he vnderstand by the Dragō,
Caput, or Caudam Draconis Luna, the learned
knowe that it is but an imagined intersection
of two Circles or lines, the one called *Circulus*

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eccentricus, the other *Linea ecliptica noni Orbis*, without any bodily substance, and therfore can neither darken the sunne, or turne him into strie colour, having in it selfe neither qualitie to heate or to coole the same. But in case his meaning bee rather that Iunonius Draco shal leaue his seat between the two beares, & crosse the Eclipticke, in *Via solis*. That in reason is more absurde, vntesse he poure vnto vs, that the Dragon must come downe from the 8. Sphere to the fourth, where the place of the Sunne is, or the Sunne clyme aboue the starrie firmament, whereas the sayde Asterisme is, which well he cannot before Assencion day, which is long after the 25. day of March, or els the said Asterisme cannot possibly ouer-shadowe the Sunne, obscuring his light. And it is no waye to be feared, that a terrestriall Dragon (were there any, as Gelnerus makeith great doubt) shall flie so high, or beare a body of that breadth and bignesse, that it shoulde ouer-shadowe the whole bodie of the Sunne the space of fourre houres, the said body of the Sunne being more then 160. times bigger then the whole earth: for in what part of the earth shoulde first be fostered a Dragon of the said bignesse, not in *Alexandria*, *Gracia*, or *Arabia*, nor els where, vntesse in the dizards of *Calabria*, from whence onely such marueiles do come.

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To the second, touching The marueilous great water-floodes, vpon our Lady day in Lent, the 25. day of March, by feare whereof many people shall die. Being no reason shewed hereof, it may be thought, that Dolet a thorough the ouer-muche moistnes of his braine, dreameþ of inundations and floods, vntesse the Moone, being then *Proprietas aquarij & effusionem aqua*, hce inferreþ the same. And the same floods to exceed, especially, in Calabria, where no doubt, then Calaber-turres will bee deare, for that the Calaber-skinns wil be most drowned, which may cause some lamentation in the Budge-row in the VVinter following.

To the thirde, which is, There shall arise a maruelous great winde, for feare whereof, many shalbe consumed, or distraught of their wits. This prediction is very generall, he tel-letþ vs not what winde it shall bee, nor out of what quarter it shall come, it is not like to bee the sweete *Zephyrus* or *Subsolanus*, nor yet the blustering *Boreas*, that can blowe from Calabria, ouer all the world, or cause these inconueniences by him resisted, wherefore he doubletelleþ these windes engendred in *Microcosmo*, as *Colica passio*, *Vteriac* *Ventriculi inflatio*, *capitis vertigo*, and such like which may marre and consume many a good stomack, and dull, amaze, or distract the wittes and sences of the parties troubled

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troubled therewith, either els hee meaneth, the
winde caused thorough the continuall motion
and agitation, of the wings of the Calabrian
Dragon so much mentioned.

To the fourth which is, The 12. daye of
Maye, will arise an other wonderfull great
Floud, and so great, as none the like since
Noys-Floud, and continue three daies & three
nightes, and many Cities and Townes stan-
ding on sandy grounds will be in great dan-
ger. Two great floudes within two monethes,
that goeth harde, but if they bee generall, and
throw downe Cities and Townes in Calabria
and else-where: *Sherperton-Church*, must needes
bee in great perill, for it is built vpon sandye
ground, and already in hazarde. The best is, it
must last no lōger then Jonas was in þ whales
belly, three daies, and three nights, the reason
of which prediction, happely is, for that the
Sunne principal Luminary obscured with his
Dragon, at the same time will be in *Longitudo
num Orione*, whiche Orion, as the Poets af-
firme, was made *Ex urina deorum*, and therfore
so much wet and moissure to abound: either els
for that the beginning of the Raine in the time
of the Deluge happened in the saide moneth,
now th: catning the like.

To the fifth, which is, Infidels and here-
tikes for feare will flie and gather together,

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and a great part of Christendome in danger, to be ouerthowne. That Infidels and Heretikes feare, it is no harme, that they wil willingly flie, it is not lyke: I am soye he hath no better groundes to builde his iudgement on in this pointe. But the ouerthowe of a great part of Christendome is farre vnlike, for God hath promised to saue his owne, althoough he chasten like a louing fater, and toward the ende of the woldē the number of the elect are promised to increase, and the Gospel to be plentifullly preached throughout all nations, & joyfully of them receiued.

To the sixt, which is: After the great wa-
ters in the saide yeare, on *S. Margarets* daye
in the Dog dayes, will bee a great and feare-
full death, for the pestilence will bee in such
force, that fewe places in Christendome will
be free. And howe is that like, insomuch that so
great plentie of water going before, and clean-
sing and washing away the filthie sliminesse, &
uncleanness of the earth, the causes of unhealth-
fulness and infection, as also his great & mig-
tie winds dispersing the unwholesome cloudes
and ill vapours, and thereby clearing and pre-
seruing the ayre from purrefaction and corrup-
tion, the especial causes of pestilence, and lyke
contagion, the heauens & heauenly influences
threatning no such thing: vnlesse that he feared
that

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that this day through the vertue of the Saine,
whose name it beareth, might ende and destroy
his Calabrian Dragon, for that S. Margaret
is witten to haue destroyed the Dragon, & by
reason hereof, such pestilent and corrupt vapors
to euaporate and breath out of the said Dragōs
bodie so wounded and corrupted, which may fill
and infect the aire therewich, which dogtricke
of his happening in the Dog daisies, as it maye
cause (when it happens) death and mortalitie,
so will it againe cause *Sanguis Draconis* to bee
verie plentie, good tidings and ioyfull newes to
the Apothecarie.

To the seventh, which is: There will bee
through the world great chaunge of Religion,
and wonderfull straunge newes vnto all
people as touching the same. This of all the
rest is a most unlikely thing. For that toward e
the ende of the worlde, Christ hath promised to
increase the nuber of his elect, as also that his
truth shall perseuer unto the ende & in the ende.
Unlesse he meane the infideles shal be conuerted
to christianitie, and the heretiks to recant their
heresies, and acknowledge the gospel and veri-
tie, as by the prediction following it seemeth
he meaneth no lesse, in that hee saith, The Infi-
deles shal fye vnto the christians, & the Turke
shall lose his scepter. Which thing, although
it seemeth straunge, yet hath it beeene long of

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the faithfull hoped, and is of all true Christians
harterly to be wished,

To the eight, which is: The Turke with
his *Mahomet*, shall lose his Scepter, and a great
chaunge in his regiment thorough hunger
and warrs, so that most will rather seek helpe
of the Christians, then at his hands. This is
as ye would say, to good to be true. For how is
it like that an Empire which hath been so long
establishing, in one yeare to bee ouerthrawne.
Well maye it decrease, *Pedirenum* as it were,
but not soone ouerthrawne (although God
at his pleasure can destroye it) it followeth noe
that he will doe the same: for he is called omni-
potent, *Non quia omnia vult, sed quia omnia pos-
set, & a posse ad esse non valet argumentum*, And
meanes and not by againe, hee worketh by
miracles in this age. I rather would wish that
the Turke might bee conuerted to the faith of
Christ, then lose his scepter. For in case he lose
the same, and an egge hatcht of the same birde
succeede him therin, what auayleth it to the
profite of the Church, or confort of the congrega-
tion of the faithfull: And herein M. Dolea
greatly forgettereth himselfe, where he saith that
the Turkes shall seeke helpe at the christians,
and before that the greatest part of Christen-
domme shall be ouerthrawne. But happily he ca-
reth not what he saith, be it never so contrary,

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so he may seeme to say somewhat at all.

To the ninth, which is: There will also arise great Earthquakes, and the fruit of trees will be very strange and hollow within. This is a thing possible, though not likely, and very hard for any to prognosticate, were he of much more sufficiency then John Dolera, declareth himself to be. For were hee throughtly apposed, I doubt he would hardly shew the causes Philosophicall and Naturall of Earthquakes, and whereof the saide Earthquakes are caused and engendred. in that his doctrine hath beene so grosse and palpable in the rest. And as for the fruits which shall be hollow within, I am perswaded he is moued so to thinke, for that (further reason see I none) because he seeth people so hollow harted at these dayes, thinking that other frutes of the earth woulde proove accordingly. Either els that much fruite the saide yeare will proue worme-eaten, & consequently hollow within, which thing is nothing strange.

Lastly to the tenth, which is: On saint Bartholomews day, will be great mouinges of the earth, both on hilles and vallies, for feare whereof fewe shall remaine aliue. This prediction of all other is most straunge and unlikely, unlesse Dolera be of opinion with other some, that the Sunne standeth still & the earth moueth about, and hilles, and vallies as parte thereof

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theroef follow the same, and so fall or tumbly
into some of those degrees, termed of the Astro-
nomers, gradus puerales, and to proue this con-
crete and opinion alsoe laide, bee may happily
make so good a Demonstration, as I knewe a
young gentleman of like opinion, who sayling
from London to Graues-end, imagined him-
selfe and the vessell to stand still, and the trees
and firme lande to moue and depart from him:
this ye see the force and fruit of a strong imagi-
nation, which with the rest I refer to your deli-
berate iudgement, & good consideration. Else
dost bee happily meane the mouing vpp of the
earth, through the rooting of swine or casting
of moles, which in truth may doe much hurt, es-
pecially to the husband-man: I hope none o-
ther mouings shalbe seen in this our County,
no more then any of the rest of his ten plagues
presaged, and before mentioned: which as they
were prognosticated without Art or learning,
so shall they come to passe, *Nusquam & Nun-
quam*, and all men say,

Parturient montes, nascitur ridiculus mus.

Thus having thoroughly viewed these
newes from Calabria, I wish all men to be re-
solved that as they are rashely published by the
Author (a fellow of Brazenface Colledg) & not
like to come to effect, so would they not worse
esteem of good Artes (whose commodities are
great

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great, & conclusions most profitable) when they
are published by those that are (in truth) learned
therein, and of zeale and good meaning deliuer
them to the worker, the rather when they see
these predictions which the blind-Balauds and
the unlearned in Astronomye set forth alcoeger-
ther wout effect, as hath of late (too often) been
seen, which I pray God almighty at his pleas-
ure to amende and long to continue the happy-
end prosperous estate of our dread & soueraign
Lady the Queenes Maiestie, graunting her to
haue such loyall, and obedient subiectes as may
joyfully, and willingly followe and obserue all
such holesome, & profitable Lawes as her Mai-
estie and her honourable Counsell shall directe
& appoint them, whereby it may be iustly veri-
fied. *Quod corpora inferiora reguntur à superiori-
bus eorumque sequuntur motum.*

He that shall live in the years 81.

And in 86. no h'ndrance sustaine:

But in 87. remainte h'ndre,

And in 88. is bnhuet and bnsilaine:

If in 89. no losse make him sad,

Naþch he no; cause thinke you to be glad?

The Conclusion.

THIS (Christian Reader) hauing sufficiently disprooved
these froulous newes, I would not haue any man so
think that it is my meaning to perswade the world to sleep
in security, and that vree haue no neede to be vigilant to
yywatch and to pray vwith all humilitie. Either els, that there
is no

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is no tokens of Gods wrath threatened for sume, the contrarie whereof, vwould evidently appeare, if wee did but looke into the common manners of the people. For never was there seene such excessiue in apparell, chiefly in the meane sort, neuer such pride in all degrees, neuer such covetousnes in the rich, such extortiōn in the wealthie, such vſery, crueltie, disloyaltie, whoredome, theft, idlenesse, envie, malice. So that a man may boldly saye, the weather is not at this season so colde, but Charity is vvisc so colde. All vvhiche are manifest tokens of Gods heavy displeasure even at hand which partly we seele by this bitter dearth vwithout neede, through out all the land. A fartherly scourge surely for our iniquities, especially for neglecting our dutie to God and our Soueraign, whose health is our safty. Therfore it is high time that we fall to hearty repentaunce, the onely salut against sinne, after the example of the greate citie Niniuie. And then vndoubtedly God vwill turne from vs all those plagues whiche the signes of heaven shall at any time forwarne vs of, bearing the sure tokens of his loue and fauour toward his Chuch and chosen, as well as of his vyrath and vengeance against the vwicked, wherof the greatest Cities, and mightiest Nations in all ages can beare vvitnesse: VVhich vwell may put vs in minde of his almighty vvisdomme and eternal prouidence, which in the beginning establisched the heauens, causing them to mooue vwith such harmonye and constant regularitie, that from time to time, they might foresheev not onely the natures and inclinations of men, but also the great mutations of times and the subuersions of Countries, warres, depopulations deuastations plague, Pestilence, famine, and infinite other miseries vwhich he keepeth in store (against all such as either vwilfully, or negligently forget him, or oppose themselues against his vvorde and vwill) to vvhom be all honour and glorie, vworld vwithout end, Amen.

FINIS.

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